THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Despondency is a violation of Nature's law; her scheme is to grow; we are put here that we may unfold and help others to unfold, and optimism, cheerfulness, is the plant that would gladly grow upward, while pessimism, despair, is the gravitation which ever strives to drag it back."—ANON.

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THE TESTIMONY OF THE MONUMENTS TO THE TRUTH OF THE SCRIPTURES.

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ALL history is fragmentary. Each particular fact is the center of an infinite complex of circumstances. No man has intelligence enough to insert a supposititious fact into circumstances not belonging to it and make it exactly fit. This only infinite intelligence could do. A successful forgery, therefore, is impossible if only we have a sufficient number of the original circumstances with which to compare it. It is this principle which gives such importance to the cross-examination of witnesses. If the witness is truthful, the more he is questioned the more perfectly will his testimony be seen to accord with the framework of circumstances into which it is fitted. If false, the more will his falsehood become apparent.

Remarkable opportunities for cross-examining the Old Testament Scriptures have been afforded by the recent uncovering of long-buried monuments in Bible lands and by deciphering the inscriptions upon them. It is the object of this essay to give the results of a sufficient portion of this cross-examination to afford a reasonable test of the competence and honesty of the historians of the Old Testament, and of the faithfulness with which their record has been transmitted to us. But the prescribed limits will not permit the half to be told; while room is left for an entire

essay on the discoveries of the last five years to be treated by another hand, specially competent for the task.

Passing by the monumental evidence which has removed objections to the historical statements of the New Testament, as less needing support, attention will be given first to one of the Old Testament narratives, which is nearest to us in time, and against which the harshest judgments of modern critics have been hurled. We refer to the statements in the Book of Daniel concerning the personality and fate of Belshazzar.

THE IDENTIFICATION OF BELSHAZZAR.

In the fifth chapter of Daniel, Belshazzar is called the "son of Nebuchadnezzar," and is said to have been "king" of Babylon and to have been slain on the night in which the city was taken. But according to the other historians he was the son of Nabonidus, who was then king, and who is known to have been out of the city when it was captured, and to have lived some time afterwards.

Here, certainly, there is about as glaring an apparent discrepancy as could be imagined. Indeed, there would seem to be a flat contradiction between profane and sacred historians. But in 1854 Sir Henry Rawlinson found, while excavating in the ruins of Mugheir (identified as the site of the city of Ur, from which Abraham emigrated), inscriptions which stated that when Nabonidus was near the end of his reign he associated with him on the throne his eldest son, Bil-shar-uzzur, and allowed him the royal title, thus making it perfectly credible that Belshazzar should have been in Babylon, as he is said to have been in the Bible, and that he should have been called king, and that he should have perished in the city while Nabonidus survived outside. That he should have been called king while his father was still living is no more strange than that Jehoram should have been appointed by his father, Jehoshaphat, king of Judah, seven years before his father's death (see II. Kings 1: 17, and 8: 16), or that Jotham should have been made king before his father, Uzziah, died of leprosy, though Uzziah is still called king in some of the references to him.

That Belshazzar should have been called son of Nebuchadnezzar is readily accounted for on the supposition that he was his grandson, and there are many things to indicate that Nabonidus married Nebuchadnezzar's daughter, while there is nothing known to the contrary. But if this theory is rejected, there is the natural supposition that in the loose use of terms of relationship common among Oriental people "son" might be applied to one who was simply a successor. In the inscriptions on the monuments of Shalmaneser II., referred to below, Jehu, the *extirpator* of the house of Omri, is called the "son of Omri."

The status of Belshazzar implied in this explanation is confirmed

incidentally by the fact that Daniel is promised in verse 6 the "third" place in the kingdom, and in verse 29 is given that place, all of which implies that Belshazzar was second only.

Thus, what was formerly thought to be an insuperable objection to the historical accuracy of the Book of Daniel proves to be, in all reasonable probability, a mark of accuracy. The coincidences are all the more remarkable for being so evidently designed.

THE BLACK OBELISK OF SHALMANESER.

From various inscriptions in widely separated places we are now able to trace the movements of Shalmaneser II. through nearly all of his career. In B.C. 842 he crossed the Euphrates for the sixteenth time and carried his conquests to the shores of the Mediterranean. Being opposed by Hazael of Damascus, he overthrew the Syrian army, and pursued it to the royal city and shut it up there, while he devastated the territory surrounding. But while there is no mention of his fighting with the Tyrians, Sidonians and Israelites, he is said to have received tribute from them, and "from Jehu, the son of Omri." This inscription occurs on the celebrated Black Obelisk discovered many years ago by Sir Henry Rawlinson in the ruins of Nimroud. On it are represented strings of captives with evident Jewish features, in the act of bringing their tribute to the Assyrian king. Now, though there is no mention in the sacred records of any defeat of Jehu by the Assyrians, nor of the paying of tribute by him, it is most natural that tribute should have been paid under the circumstances; for in the period subsequent to the battle of Karkar, Damascus had turned against Israel, so that Israel's most likely method of getting even with Hazael would have been to make terms with his enemy, and pay tribute, as she is said to have done, to Shalmaneser.

THE MOABITE STONE.

One of the most important discoveries, giving reality to Old Testament history, is that of the Moabite Stone, discovered at Dibon, east of the Jordan, 1868, which was set up by King Mesha (about 850 B.C.) to signalize his deliverance from the yoke of Omri, king of Israel. The inscription is valuable, among other things, for its witness to the civilized condition of the Moabites at that time and to the close similarity of their language to that of the Hebrews. From this inscription we learn that Omri, king of Israel, was compelled by the rebellion of Mesha to resubjugate Moab; and that after doing so, he and his son occupied the cities of Moab for a period of forty years, but that, after a series of battles, it was restored to Moab in the days of Mesha. Whereupon the cities and fortresses retaken were strengthened, and the country repopulated, while the methods of warfare were similar to those practised by Israel. On comparing this with II. Kings 3: 4-27, we find a parallel account which dovetails in with this in

a most remarkable manner, though naturally the biblical narrative treats lightly of the reconquest by Mesha, simply stating that, on account of the horror created by the idolatrous sacrifice of his eldest son upon the walls before them, the Israelites departed from the land and returned to their own country.

THE EXPEDITION TO SHISHAK.

In the fourteenth chapter of I. Kings we have a brief account of an expedition of Shishak, king of Egypt, against Jerusalem in the fifth year of Rehoboam. To the humiliation of Judah, it is told that Shishak succeeded in taking away the treasures of the house of Jehovah and of the king's house, among them the shields of gold which Solomon had made: so that Rehoboam made shields of brass in their stead. To this simple, unadorned account there is given a wonderful air of reality as one gazes on the southern wall of the court of the temple of Amen at Karnak and beholds the great expanse of sculptures and hieroglyphics which are there inscribed to represent this campaign of Shishak. One hundred and fifty-six places are enumerated among those which were captured, the northermost being Megiddo. Among the places are Gaza, Adullam, Beth-Horon, Aijalon, Gibeon, and Judah-Malech, in which Dr. Birch is probably correct in recognizing the sacred city of Jerusalem—*Malech* being the word for royalty.

ISRAEL IN EGYPT.

The city of Tahpanhes, in Egypt, mentioned by Jeremiah as the place to which the refugees fled to escape from Nebuchadnezzar, was discovered in 1886 in the mound known as Tel Defenneh, in the northeastern portion of the delta, where Mr. Flinders Petrie found not only evidences of the destruction of the palace caused by Nebuchadnezzar, but apparently the very "brickwork or pavement" spoken of in Jer. 43:8: "Then came the word of the Lord unto Jeremiah in Tahpanhes, saying, Take great stones in thine hand, and hide them in mortar in the brickwork, which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah," adding that Nebuchadnezzar would "set his throne upon these stones," and "spread his royal pavilion over them."

A brick platform in partial ruins, corresponding to this description, was found by Mr. Petrie adjoining the fort "upon the northwest." In every respect the arrangement corresponded to that indicated in the Book of Jeremiah.

Farther to the north, not a great way from Tahpanhes, on the Tanitic branch of the Nile, at the modern village of San, excavations revealed the ancient Egyptian capital Tanis, which went under the earlier name of Zoan, where the Pharaoh of the oppression frequently made his headquarters. According to the Psalmist, it was in the field of "Zoan" that Moses and Aaron wrought their wonders before Pharaoh; and, according to the Book of

Numbers, "Hebron" was built only seven years before Zoan. As Hebron was a place of importance before Abraham's time, it is a matter of much significance that Zoan appears to have been an ancient city which was a favorite dwelling-place of the Hyksos, or Shepherd Kings, who preceded the period of the Exodus, and were likely to be friendly to the Hebrews, thus giving greater credibility to the precise statements made in Numbers, and to the whole narrative of the reception of the patriarchs in Egypt.

The Pharaoh of the Oppression, "who knew not Joseph," is generally supposed to be Rameses II., the third king of the nineteenth dynasty, known among the Greeks as Sesostris, one of the greatest of the Egyptian monarchs. Among his most important expeditions was one directed against the tribes of Palestine and Syria, where, at the battle of Kadesh, east of the Lebanon mountains, he encountered the Hittites. The encounter ended practically in a drawn battle, after which a treaty of peace was made. But the whole state of things revealed by this campaign and subsequent events shows that Palestine was in substantially the same condition of affairs which was found by the children of Israel when they occupied it shortly after, thus confirming the Scripture account.

This Rameses during his reign of sixty-seven years was among the greatest builders of the Egyptian monarchs. It is estimated that nearly half of the extant temples were built in his reign, among which are those at Karnak, Luxor, Abydos, Memphis, and Bubastis. The great Ramesseum at Thebes is also his work, and his name is found carved on almost every monument in Egypt. His oppression of the children of Israel was but an incident in his remarkable career. While engaged in his Asiatic campaigns he naturally made his headquarters at Bubastis, in the land of Goshen, near where the old canal and the present railroad turn off from the delta toward the Bitter Lakes and the Gulf of Suez. Here the ruins of the temple referred to are of immense extent and include the fragments of innumerable statues and monuments which bear the impress of the great oppressor. At length, also, his mummy has been identified; so that now we have a photograph of it which illustrates in all its lineaments the strong features of his character.

THE STORE CITIES OF PITHOM AND RAMESES.

But most interesting of all, in 1883, there were uncovered, a short distance east of Bubastis, the remains of vast vaults, which had evidently served as receptacles for storing grain preparatory to supplying military and other expeditions setting out for Palestine and the far East. Unwittingly, the engineers of the railroad had named the station Rameses. But from the inscriptions that were found it is seen that the original name was Pithom, and its founder was none other than Rameses II., and it proves to be the very place where it is said in the Bible that the children of Israel

"built for Pharaoh store-cities, Pithom and Rameses" (Ex. 1: 11), when the Egyptians "made their lives bitter with hard bondage, in mortar and in brick." It was in connection with the building of these cities that the oppression of the children of Israel reached its climax, when they were compelled (after the straw with which the brick were held together failed) to gather for themselves stubble which should serve the purpose of straw, and finally, when even the stubble failed, to make brick without straw. (Ex. 5).

Now, as these store pits at Pithom were uncovered by Mr. Petrie, they were found (unlike anything else in Egypt) to be built with *mortar*. Moreover, the lower layers were built of brick which contained straw, while the middle layers were made of brick in which stubble, instead of straw, had been used in their formation, and the upper layers were of brick made without straw. A more perfect circumstantial confirmation of the Bible account could not be imagined. Every point in the confirmation consists of unexpected discoveries. The use of mortar is elsewhere unknown in Ancient Egypt, as is the peculiar succession in the quality of the brick used in the construction of the walls.

Thus have all Egyptian explorations shown that the writer of the Pentateuch had such familiarity with the country, the civilization and the history of Egypt as could have been obtained only by intimate, personal experience. The leaf which is here given is in its right place. It could not have been inserted except by a participant in the events, or by direct Divine revelation.

(*To be continued.*)

THE EFFICIENT ARE REWARDED.

"BE ye therefore perfect, even as your Father which is in heaven is perfect." This is the state to which our heavenly Father desires every one of His children to attain, and the end to which the efforts of mankind should be directed. The Lord has established certain unchangeable laws by which the universe is governed, and by obedience to which His children may reach this desirable end. He allows nothing under any circumstances to interfere with the perfect plan which He has devised. His laws are the same yesterday, to-day and forever. He bestows on His children powers and capacities that they may understand and obey these laws, and reveals unto them, through His chosen servants, from time to time, what knowledge is needful and suitable for them in their varying circumstances and conditions.

Sin consists in being out of harmony with these divine laws for any cause whatsoever, even to the slightest degree. It may be due to a lack of knowledge of these laws, or a wilful violation of them. It may consist in doing that which we ought not to do, or failure to do that which we ought. We should restrain and subdue our

rebellious passions and inclinations, and also, by faith and exercise, draw out, develop and strengthen our better parts. In fact, the best way to overcome an evil tendency, whether of thought or deed, is to replace it with a good one. We must not only do no wrong, but we must do all the good we can.

The Lord has endowed His people with many powers and possibilities which they do not use, and consequently are practically unknown to them. The deathbed expression of a great man, "I have only half used my powers"—and many other similar ones which might be quoted—shows how far short mankind in general come from realizing the possibilities within them.

A large number of people try to justify themselves in sin on the ground that the Lord will not condemn them for failure to comply with a law which they do not understand. While such ones will not be condemned to everlasting punishment, neither will they be rewarded, as the following quotations will show: "The laws of the Church will not be suspended even in the case of those who have sinned in ignorance and darkness; but it is reasonable to believe that the plan of redemption will afford such benighted ones an opportunity of learning the laws of God, and surely so fast as they learn will obedience be required on pain of the penalty." This agrees with the following: "There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated, and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (Doc. and Cov.) While we cannot reach perfection in this life, yet "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." (Doc. and Cov.)

From the above quotations, as well as from reason, it should be plain to every one that nothing short of perfect obedience to all the laws of God will bring the blessings which are predicated on those laws. This knowledge should strengthen our faith in the wisdom, justice and mercy of God, and serve as an incentive to us to acquire greater knowledge concerning Him. Only by this means may we become "perfect even as our Father in heaven is perfect."

Chatham, Kent. EDGAR M. WRIGHT.

Be calm in arguing, for fierceness makes
Error and fault and truth discourtesy.
Why should I feel another man's mistakes
More than his fickleness or poverty?
In love, I should, but anger is not love,
Nor wisdom neither; therefore gently move.

HERBERT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 1, 1910.

CONCERNING THE REDEMPTION OF THE DEAD.

It is patent to all real believers in Christ, and a life hereafter, that much significance attaches to the ordinances of His gospel of salvation. The scheme by which Omnipotence purposes to bring about the "immortality and eternal life of man," has no doubt many phases, one of which is the probation in mortality.

To the prophet Nephi, it was given to know the object of life in the stage we are now passing through. "Man is that he might have joy." (II. Nephi 2: 25.) Further light is shed upon this mystery by the Prophet Joseph Smith: "For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy, and when separated, man cannot receive a fulness of joy." (Doctrine and Covenants, Section 93: 33, 34.)

The mists are perceptibly lifted from one's mental horizon by these few words of light. We are relieved of the harrowing thought that man may have been created as the plaything of God, or as an object upon which to demonstrate His power and glory, as the sectarian world would teach us. God made man for the benefit of man, and it appears that in the ultimate reckoning, man could not attain to all the joy and glory to be had without first undergoing the trials of this earthly life.

The mysteries of our life before this are kept from us, and full intelligence regarding the life to come is not vouchsafed us as yet—we regulate our lives for that state by the light of faith—but the Lord has been quite explicit in His instructions concerning the position which we occupy for the present, and somewhat of things as they are to be in the hereafter.

After advising and exhorting His disciples, the Savior concludes by saying, "Be ye perfect, even as your Father which is in heaven is perfect." A little later on in His ministry, He tells Nicodemus what is necessary for man to do to gain entrance to the kingdom of God. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." (John 3:5.)

From certain, and many, of Christ's teachings it appears that with God there is little attention paid to whether men be in mor-

tality, in the spirit, or in immortality; the commandments we have received seeming to apply without regard to the stage in which we may be. That is to say, a person cannot have a fulness of the succeeding stage without having complied with all the requirements inseparably connected with the preceding stage.

The doctrine was suggested by a query of the disciples—and not rebuked, but rather assented to by the Savior—that there is sinning in the pre-existent state, or stage before mortality. "Master, who hath sinned, this man or his parents, that he is born blind?" Christ answered that in this case it was neither, but that the man might serve the purpose of furnishing a witness unto those pioneers of truth in their day, the apostles. However, it all goes to show that Christ understood, and the apostles understood, that sin could be committed in a state previous to this life, and that such sins could be visited upon men in the flesh. That there may be, and will be, punishment meted out in the life hereafter for sins committed here, is one of the most commonly accepted of all beliefs. That men may repent and turn to God even after leaving this earth-life, is plainly taught in the account of the Savior's ministry to the "spirits in prison." (I. Peter 3: 18-20.) So all these stages are but parts of the one grand scheme.

Now, there are evidently certain requirements in each stage that are peculiar to that stage alone, for we are told that those spirits who were cast out of heaven kept not their first estate, and in consequence were not privileged to take upon themselves bodies. That is one great distinction referred to between those who were faithful in the first course, and those who failed. The latter were cast out and are in a state of purgatory, where they must remain until their judgment, while the rest are in the line of progression towards eternal life; have entered upon a course of schooling that is designed to fit and prepare them for everlasting citizenship in the perfect kingdom of heaven.

When the Lord answered Nicodemus as He did, He fitted His instructions to the point of his (Nicodemus's) career where He found him, that is, in the flesh, in search of knowledge wherewith to gain his soul's salvation. The idea was that men in the state of Nicodemus had no back accounts to square, but that their salvation lay in their future course. The pilgrim is not so much concerned with what is behind him as he is with what lies ahead, only as the recollection of his past will serve him to avoid pitfalls in future. Therefore, we are chiefly concerned with this life and what lies ahead. If it were necessary for Nicodemus to be born of water and of the Spirit at that time, it would remain a necessary thing for him to do until the end of eternity—if such a thing could be—or, as long as he should delay. It would eventually be required of him. If he lived a century in the flesh after that order was given, obedience to it would still be required at his hands. If he passed into the next life at any time without having yielded obedience, he could

not hope to escape the loss of privilege and blessing which his non-compliance would entail. He would be kept *out* of God's kingdom *forever* if he failed to obey. Thus he could not advance towards final glory because he had passed by an exaction pertaining to a former estate. But as an All-wise Creator foresaw the fall of man and provided a Redeemer, so He also foresaw that many would not have an opportunity to accept, at authorized hands, the necessary ordinances of this earth-life, or would refuse to accept, before passing into the life hereafter, and He provided a means of redemption for them. The means is known to us as vicarious power. The Savior is the great Exponent of this principle. He represented the Father, was His authorized agent in many ways. John tells us that by Him, as an agent, the worlds were created. By Him as an agent, the human race was redeemed from the fall, and atonement made for sins.

"Surely the Lord God will do nothing but he revealeth his secret unto his servants the prophets" (Amos 3: 7), is an evidence of God's absolute justice. Furthermore, it indicates that in any dispensation when God has "servants," He reveals to them any purpose He may project, and acts through them for the accomplishment of His designs. Indeed, it appears from a careful consideration of His hand-dealings from the "beginning" until now, He has used means that are peculiarly earth-properties. He has, it is true, operated upon these properties by an element common to all His creations, namely, faith in its motive sense, but all mediums employed are distinctly earthy. That wonderful story of the deliverance of Israel from Egyptian bondage, reveals this fact in scores of ways. He always took Moses, His servant, into account in all that He did. His powers are no doubt illimitable, but to the end that man may, if he will, have some certain knowledge of his ultimate state and the means to reach it, God rules by laws that obtain in man's environment. Moses was so enraptured by the vision which the Lord showed him that he asked to know everything in all God's domains, but he was compelled to content himself with a knowledge of this earth and its inhabitants. "But only an account of this earth, and the inhabitants thereof, give I unto you." * * * And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write the things which I shall speak." (Pearl of Great Price, page 7.) So, whatever God has revealed for our guidance, has to do with this earth and this probation.

Now, the Savior, said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." These things were absolutely necessary, unavoidable, indispensable. The inference is that these were initial steps, compliance with which would admit the repentant sinner into the kingdom. These laws were not necessarily designed to work full salvation in God's kingdom, nor to exalt its citizens to places of honor and

power and glory. As a matter of fact, Paul saw fit to exhort the Hebrew saints to move on, to overcome the tendency to rest in their journey just within the gates, and to go on to perfection. (Heb. 6: 1.) But it is necessary to get in first, before any efforts to attain exaltation will avail. And, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10: 1.) The Apostle Peter declares boldly, speaking of Jesus Christ, "There is none other name under heaven given among men, whereby we must be saved." (Acts. 4: 12.)

We know perfectly that there have been millions of human beings live and die on the earth who have never so much as heard of the name of Christ. If God is the embodiment of love and mercy and perfect justice—and we know Him to be all that—then He must have provided a way for these dead to learn of Jesus, and to accept Him. Joseph Smith says plainly that the means provided is *baptism for the dead.* (See Sec. 128, Doc. and Cov.)

With this key, light is shed on numerous passages of scripture that otherwise have little or no meaning for us. For instance, we read in Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 5, 6.) But no way appears by which this great unifying process is to be accomplished. It was to be done by baptism for the dead. When the Apostle Paul said, in his epistle to the Hebrews, that they (speaking of the fathers) without us should not be made perfect, we understand that there is something necessary, some welding link between us and the fathers to make them, and us, perfect, and to avert the curse that should otherwise come upon the earth. Baptism for the dead is this welding link. Joseph Smith does not stand absolutely alone, either, in his assertion that baptism for the dead is a heaven-recognized ordinance and a saving token, but he is supported by testimony that is not to be despised, namely, that of St. Paul, who regarded the doctrine as so well established and so generally accepted in his day that it served as an argument against the doctrine of non-resurrection. (I. Cor. 15: 29.)

Accepting the Latter-day Saints' position on this matter, we understand the utility of preaching the gospel "to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." (I. Peter 4: 6.) While they may not come back to earth and submit to the inexorable law of the new birth, yet others may act for them and make the benefits available.

There is an intense practicability permeating the doctrines of the Latter-day Saints. Their nature is like that displayed by those devout Jews on the day of Pentecost when Peter's testimony

went to their hearts. They have an earnest desire to know what is required, and when they learn this they set about *doing* it. Of those Jews on that memorable occasion, about three thousand did not allow the sun to go down on their sinfulness. This doctrine of baptism for the dead was made known to the Prophet Joseph Smith simultaneously with the knowledge that the gospel was to be preached to the living, and both branches of the propaganda were entered upon in the self-same year, and have been vigorously prosecuted even to the present day.

In the matter of salvation for the dead, the rich and influential among men are unwittingly rendering priceless aid. The work of gathering genealogy, plainly a necessary adjunct of baptism for the dead, is in many cases an expensive process. The aid we refer to as coming from the rich and influential is in this item. Since the rise of Joseph Smith, and his enunciation of the doctrine of vicarious work, a spirit has moved the great men of the Western world especially, and in many instances men of this hemisphere, to compile genealogies, which has been done at the cost of much money and time. It has been the good fortune of many of the saints to trace their own genealogies back to some of these distinguished families, thus coming into possession of a long line of ancestral data that otherwise would have been totally beyond their ability to reach. This spirit is becoming ever more evident, and lately genealogical societies have been organized in great numbers. All this is taken by the Latter-day Saints as a favorable sign of God's co-operation. And the doctrine has a good sound to all men in whose hearts there is to be found anything of human affection.

May the work now begun take firmer hold of the hearts of the children, turning them to the fathers with a yearning that shall not cease until every soul of Adam's race, living and dead, may hear the voice of the Son of God, and the way be opened up whereby they may gain the right to live eternally.

S. N. L.

Errata.—Two poems by Brother E. A. Cooke, entitled, "I Know It Now," and "I Want to Know," respectively, the first of which appeared November 10th, and the other November 17th, should have been printed in opposite order. That is to say, "I Know It Now," should have appeared after the one entitled, "I Want to Know," as a sequel to it.

In the Bristol conference report published last week, a number of mistakes in names occurred, due to the clerk's peculiar style of capital "E," which we all mistook for "C." The corrections follow: C. C. Lofthouse should be C. E. Lofthouse; C. J. Hancock—E. J. Hancock; W. C. Caswell—W. E. Caswell; C. W. Williams—E. W. Williams; A. C. Neal—A. E. Neal; J. C. Salisbury—J. E. Salisbury; Marjorie Kent—Marjorie Heal.

MINUTES OF SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held in the Latter-day Saints' Church, Pitsmoor, Sheffield, November 27th, 1910. In attendance were President Rudger Clawson and family, Presidents E. S. Horsley, Joseph W. Clark and Charles W. Porter of the Leeds, Newcastle and Manchester conferences, respectively, several visiting elders from the Grimsby, Leeds and Manchester conferences, President Samuel Cottam and twenty-two traveling elders of the Sheffield conference.

The morning session commenced at 10:30. Prayer was offered by Elder Seth Budge. President Samuel Cottam gave a hearty welcome to all present and made brief remarks, showing the necessity of all putting forth good works. Said that the conference was in a good condition.

Elder Charles L. Johnson reported the Barnsley branch as being in a good condition. Meetings are well attended and a good spirit is manifested.

President Ernest S. Horsley of the Leeds conferenee gave an excellent address on the law of tithing, showing benefits derived by a faithful observance of same.

President Rudger Clawson spoke on the necessity of prayer. Said we should always have a prayer in our hearts when teaching the gospel unto the children of God. Gave an illustration to show that prayers are answered. Stated that prophets were in the Church anciently, why not have them to-day? Bore testimony that there is a Prophet in the Church of Jesus Christ of Latter-day Saints at the present time.

After singing, prayer was offered by Elder Clyde T. Greenwell.

Afternoon meeting commenced at 2:30 with a goodly number present. Prayer was offered by Elder John B. Hirst. The Sunday School children very nicely sang the song, "If There's Sunshine in Your Heart." Sacrament was administered by Elders R. V. Harmon and Leroy Duce. President Cottam presented the general and local authorities and they were unanimously sustained. The clerk read the statistical and labor reports, which were accepted.

Sister Hetty Cottam sang in a pleasing manner the solo, "O Rest in the Lord."

Elder John Hadfield reported the Birdwell branch in a good condition. Saints were united. He was proud of having the privilege of coming back to his native land after spending a few years in Zion.

President Joseph W. Clark of the Newcastle conference said that if the saints are united in their worship the Spirit of God is bound to be made manifest. "If the work is of God," said he, "it will last for ever, and the work done by the Latter-day Saints and progress made by them proves this to be the work of God."

The choir rendered the anthem, "Seek ye the Lord," with Miss Chester as soloist.

President Rudger Clawson said we should sing praises unto the Lord. Made mention of the power and inspiration that come from song. Stated emphatically that little children are pure and that none go to hell as supposed by some people. We should come to the house of the Lord on the Sabbath day and worship Him. He said that the judgments are coming and cannot be held back, therefore all should seek to be ready to meet the Bridegroom when He comes and escape the punishment of the wicked. To enjoy life is to know God and obey Him.

After singing, the benediction was uttered by Elder Archie M. Baxter.

The evening meeting commenced at 6:30, with about two hundred and fifty present. Prayer was offered by Elder Albert McCann.

Elder William Holmes beautifully rendered the solo, "Be Thou Faithful Unto Death."

Elder Edward C. Rich of the Leeds conference, plainly showed that the gospel is the same in all ages, and that the Latter-day Saints are teaching the same doctrines to-day that were taught by the servants of God anciently. Refuted the idea that the apostle Paul and other prophets and apostles did away with baptism and other ordinances, and put forth the doctrine of belief alone.

The choir rendered the anthem, "Savior Again to Thy Dear Name We Raise."

President Charles W. Porter of the Manchester conference gave an excellent address, showing how destruction comes through disobedience, but salvation and exaltation come through obedience to God and His doctrines.

President Rudger Clawson showed by illustration that one cannot gain blessings by wishing and hoping and not working. Faith and works must be combined. We must not stop with the first principles, but go on to perfection, and we cannot say which principle of the gospel is most precious, or what part of life is most dear. Gifts of the gospel cannot be purchased with money. Said that our elders are not sent into the world for the purpose of converting women and girls, as claimed by some, and then persuading them to emigrate to Utah; but the real purpose of their presence here is to preach the gospel to all, without respect to persons or sex. Those who join the Church are advised to remain in the land of their nativity that the branches of the Church abroad may be strengthened and not weakened. They are also advised to be loyal to the government which has thrown around them its powerful arm of protection. If our converts occasionally emigrate to America they are only exercising the inherent right that belongs to every citizen of England—a right that could not be abrogated by the authorities of the Church of Jesus Christ of Latter-day

Saints. Our admiration of and friendliness to the English government is clearly shown in the fact that we are acquiring valuable holdings in Great Britain. We have churches, or chapels, in the following important cities: London, Sheffield, Manchester, Northampton and Liverpool. It is our duty to refrain from abusing others, but on the other hand should treat all kindly. Stated that it was the purpose of the Church to establish branches in all parts of the world.

President Cottam made a few closing remarks, bearing a strong testimony as to the divinity of the Prophet Joseph Smith, Brigham Young and their successors.

After singing, "We thank Thee, O God, for a prophet," the benediction was pronounced by President Rudger Clawson and the conference stood adjourned.

One of the pleasing features of the conference was the singing, consisting of solos and anthems given under the able direction of Elder William Holmes, with Brother Wilford Basford as organist.

At 2:15, Saturday, President Clawson met with the elders in their regular priesthood meeting and after listening to the reports he answered several questions and gave much valuable and inspiring advice.

HORACE W. BOND, Clerk of Conference.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service, at which Elder Elijah Gilbert baptised one convert, was held at "Deseret," South Tottenham (London conference), November 15th, 1910. Elder J. H. Eccles, Jr., baptised another convert at the same place on November 20th.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home November 24th, 1910, per s.s. *Canada*: From Great Britain—William L. Edwards, Frank T. Griffin, Thomas E. Taylor, Jr. From Scandinavia—Henry O. Hansen, Joseph C. Christensen, Leroy P. Skousen. With the company were sixteen emigrants in charge of Elders Frank T. Griffin, Leroy P. Skousen, and Thomas E. Taylor, Jr.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON II.—MAN'S FREE AGENCY.

Text: We believe that men will be punished for their own sin's and not for Adam's transgression.—*Articles of Faith, II.*

I. FREE AGENCY IS GOD-GIVEN.

1. A consequence of the Divine attribute of justice. (a) Without freedom of action man could not be held accountable for his acts. (b) Yet the natural result of individual acts are inevitable.

2. Proclaimed in scripture. (a) To individuals: Adam (P. of G. P., Moses 2: 27-29; 3: 15-17; see also Genesis 2: 17, and compare Doc. and Cov. 29 :35) and to Cain (Genesis 4: 7). (b) To mankind in general (B. of M., II. Nephi 2: 16, 27; Alma 3: 26, 27; 12: 31; 29: 4, 5; 30: 9; Helaman 14: 30, 31; see also Doc. and Cov. 29: 39; 58 :27, 28; 98 :8).

3. Assured to man from the beginning. (a) Satan's unsuccessful attempt to destroy man's agency. (b) Christ's offer accepted (P. of G. P., Moses 4: 1; see also Abraham 3: 27, 28; compare Doc. and Cov. 29: 36-39; 76: 25).

II. Free Agency Entails Responsibilities.

1. The law of cause and effect. (a) Demonstrated in nature; for example, violation of the laws of health brings illness. (b) Also in spiritual growth—no act of ours ends with itself but tends toward greater good or increasing evil.

2. Individual responsibility proclaimed (Matt. 12 :36; see also 10: 15; 11: 22; II. Peter 2: 9; 3: 7; I. John 4: 17; see especially Rev. 20: 12, 13).

III. Sin.

1. The nature of sin (I. John 3: 4). (a) Sins committed in ignorance (Romans 2: 12; B. of M., II. Nephi 9: 25, 26; Doc. and Cov. 76: 72; and 14: 54). (b) Wilful sin (B. of M., II. Nephi 9: 27).

2. Punishment for sin. (a) A natural consequence. (b) Graded according to the offense (Doc. and Cov. 76: 82, 85; 82: 21; 104: 9; 63: 17; B. of M., II. Nephi 1: 13; 9: 27; 28: 23). (c) Duration of punishment; true significance of endless or eternal punishment (Doc. and Cov. 19: 10, 12).

General reference: "The Articles of Faith," Lecture III., pp. 54-66.

DIED.

McCleary.—At Liverpool, November 3rd, 1910, Joseph McCleary, aged seventy-three years. Deceased was a faithful member of the Liverpool branch of the Church for over fifty years.

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